

Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

TO THE MEMBERS OF THE Luther League of America

.... and Lutheran Young People Generally.

DEAR FRIENDS:

Accept my best wishes for a blessed New Year. This, the closing year of the nineteenth century, ought to be a particularly bright and prosperous one for our League, and to accomplish that end the prayers and aid of every officer and member of the National League are desired.

Your active co-operation and enthusiastic participation in all things that will add to the greater usefulness of our young people in Church work and the Master's cause are needed to place the clasp of success upon the volume of the year at its close.

Anticipating your help, with kindest regards,

Yours truly,

E. F. EILERT,
President

The Juniors' Page

CONDUCTED BY REV. C. ELVIN HAUPT, LANCASTER, PA.

If any little word of mine
May make a life the brighter ;
If any little song of mine
May make a heart the lighter :
God help me to speak the little word,
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

—Selected.

The Year. The old things are passed away,
and with the substitution of the
new would it not be most wise to
see to it that every possible improvement
shall crown the work ? Let common sense
teach, and a dutiful spirit learn, what will
be a blessing to our League, our neighbor,
ourselves.

Breaking Ground. It often happens that at the open-
ing of a new field of operations
in the planting of a branch
school, or uprearing of a new church
home, the first step is the ceremony of
striking down with pick and shovel into
the loam, or *débris*. Here is a suggestion.
The new work is that of the coming year,
and ere we can upbuild, or even lay a true
foundation, let us break away the old er-
rors, idle ways and delays of yesterday.

Passing Away. As one cozily seated in a train
looks out, on some bright morn-
ing, upon the crisp landscape,
he notes the constant "moving off" to
the rear of all the fences, trees, buildings,
and the change in the panorama of the
country. The child cannot understand
this, but supposes that we are standing
while the world is marching away in a
great procession ; yet it is *we*, and not the
country, that is changing place.

But do not older heads sometimes "lose
themselves" in a similar way ? We note
the flight of days, and say with Prentice:

"The year
Has gone, and with it many a glorious
throng
Of happy dreams. Its mark is on each
brow,
Its shadow in each heart. In its swift
course
It waved its scepter o'er the beautiful—
And they are not."

But yet is it not *we*, rather than the laws
and elements that we find about us, which
are moving on ? God is "the same;" His
truths and His years "have no end." It is
only by union "with Christ in God" in
and with His holy Church that the soul

becomes secure and permanently safe. Let
us cling to the Rock of Ages. Let us
abide under the shadow of the "Al-
mighty." If Christ *abides* with us we are
safe for eternity. Without Him we can
do nothing.

If the Junior Leaguers find the
Reading for the Juniors. standard volumes of the "Read-
ing Course" too much for them,

why may not a briefer and simpler type of
literature be found ? It may. The Church
has come to the aid of the young in the
"Tracts" sent forth by the Luther League.
Then there are many other valuable book-
lets, such as the "History, Doctrine and
Worship of the Evangelical Lutheran
Church," by the Rev. J. B. Remensnyder,
D.D., issued by the League of New York
City in 1894, at 5 cents each or \$3 per 100
copies ; "The Lutheran Church," by Rev.
T. E. Schmauk, D.D., of Lebanon, Pa.,
at 1½ cents the copy ; "Why We Are
Lutherans," by Mr. Andrew Busch, at 5
cents each ; "Historical Lutheranism,"
by Mrs. Harriet E. Monroe, at 5 cents,
published by the Lutheran Publication So-
ciety of Philadelphia, Pa. But in the
midst of these and many other similarly
valuable publications let us not forget the
value of the LUTHER LEAGUE REVIEW,
the official organ of the Luther League of
America, 50 cents being given annually to
the business manager, Mr. Cornelius Eck-
hardt, P. O. Box 133, Washington, D. C.,
for the 12 richly illustrated issues of the
REVIEW. Every "up to date" Junior and
Junior League ought to have a REVIEW.

Your congregation, pastor,
A Junior's Duty. League and yourself will be the
better if you will

1. Be on hand at the time of service.
2. Make the Service familiar by freely
using it.
3. Make your Service a true, pure life.
4. Give attention to the noblest reading.
5. Work.
6. Keep on.

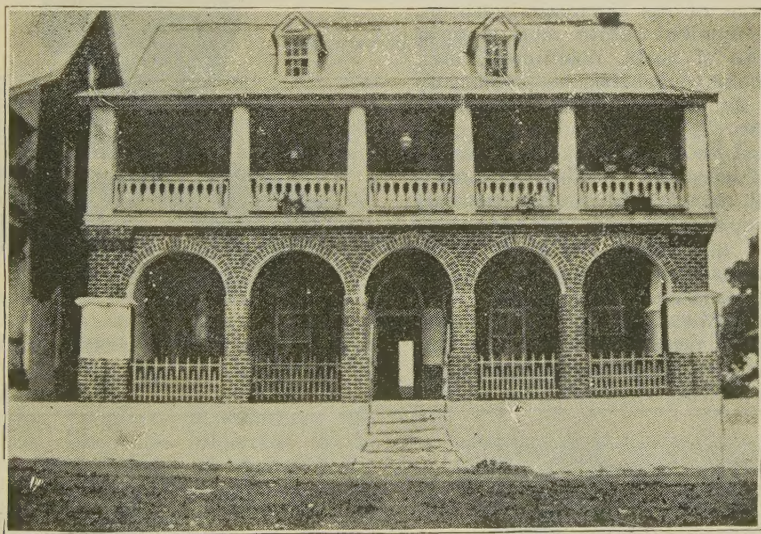
P. T. Barnum once said : "If you have
\$10 to put to good use, put up \$1 for the
article and the other nine for advertising.
I can outtalk any man but a printer. The
man that can stick type and the next morn-
ing talk to 1000 people while I am talk-
ing to one is the man I am afraid of,
and I want him for my friend." A word
to the wise is sufficient.

Luther League Review

Republic of Liberia—Muhlenberg Mission

IN these days of expansion much has been written about the outside ventures of different Governments, and one republic, Liberia, has received some slight attention on account of the progress making within its borders. Recently our attention has been called to the railroad now building, which will pass near our

have taken plots of land for themselves and on their own account have been compelled to work, and thereby have attained greater energy and perseverance as compared with the shiftlessness and laziness of many of the American Africans. Through the courtesy of *The Evening Star* of Washington, D. C., we are able to present

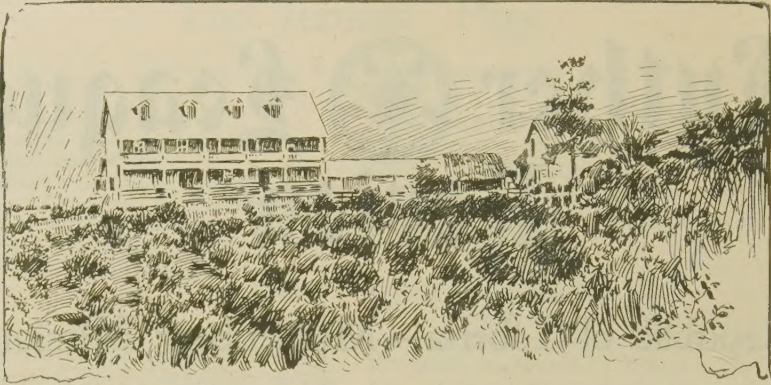


EXECUTIVE MANSION AT MONROVIA

Muhlenberg Mission and make an outlet for the products of our coffee farms. Liberia is mainly an agricultural community, and numbers about 20,000 inhabitants, many of whom have come from this country, or are the descendants of those who emigrated. It is said that the condition of those who have settled there is above the average of the negroes of America, which is owing, not to the fact that Liberia has a more fertile soil and more luxuriant vegetation, but these emigrants

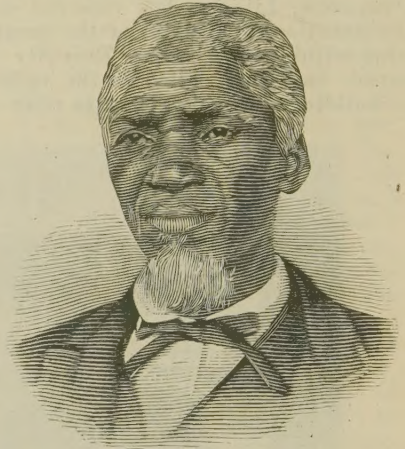
views of some Liberian scenes and buildings, which will, doubtless, interest our readers on account of the work which we as Lutherans are doing in that country.

The general secretary of the Board of Foreign Missions of the General Synod has furnished a cut and account of Clement Irons, a former resident of our mission, who was a slave in Charleston, S. C., a good mechanic, and whose master hired him out for that kind of labor. By working after shop hours he earned \$1000, with

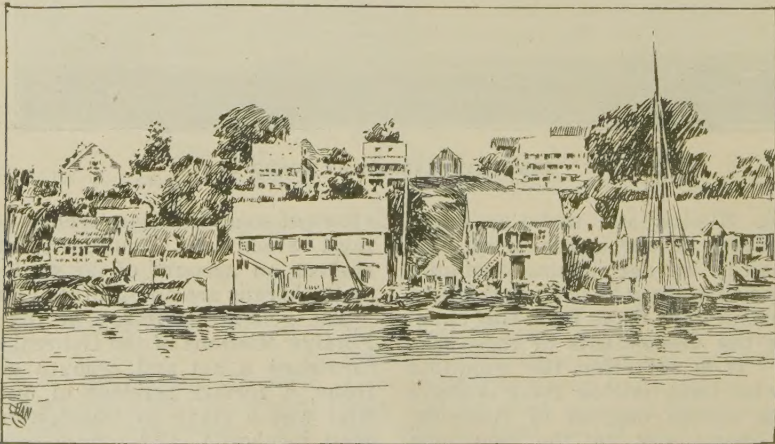


COFFEE FARM OF A LIBERIAN PLANTER

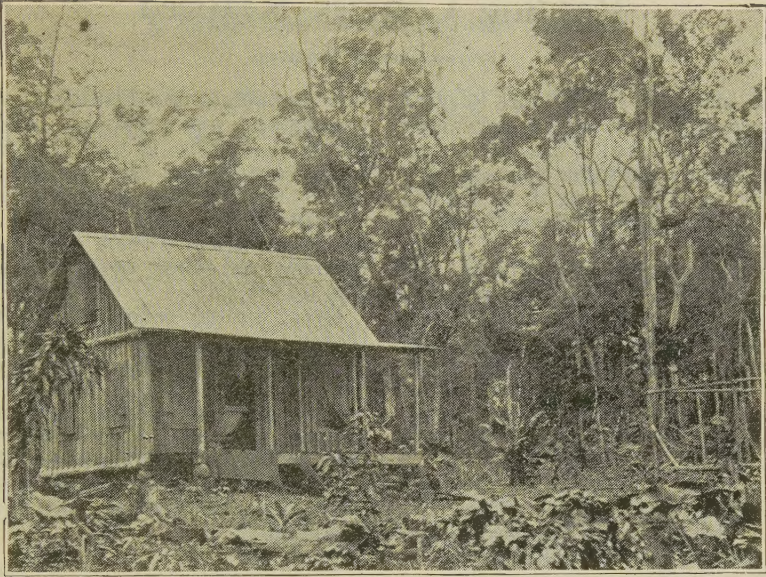
which he purchased his own and his wife's freedom, and the two together made sufficient money to secure the freedom of their four children. This they accomplished shortly before President Lincoln's emancipation proclamation was issued. After the war some of his liberated brethren, aided by benevolent white men, bought \$25,000 worth of tools, machinery, etc., and took them to Liberia, to be set up there, with Mr. Irons as the foreman of the enterprise. The venture did not prove a success, and Mr. Irons was left stranded at Monrovia with the whole outfit on his hands, worth in Liberia at that time less than old iron, because there was no one to whom to sell it. Subsequently Mr. Irons presented what was left to the mission, and he was employed as foreman of our industrial establishment in the mission. This position he occupied for many years, teaching the young men blacksmithing,



CLEMENT IRONS



MONROVIA, FROM THE HARBOR



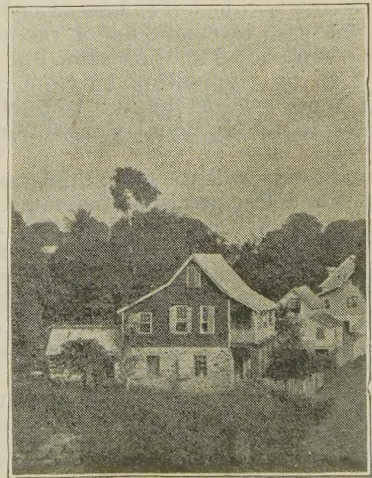
A CLEARING IN THE FOREST

carpentry, machine work, etc. He was the president of the company which built the little steamboat that for six or eight years has been running on the St. Paul River, and which has brought about a great change in the traffic on that river. He accumulated some property, and now, being unable to work, is living in retirement in a comfortable home of his own, and younger men whom he trained in the mission have taken his place. Mr. Irons was an active Christian worker in his day and spent his Sundays in wielding the Gospel hammer.

The young people of Muhlenberg are not inactive. They are interested in the Young People's Society of Christian Endeavor, and are doing their part in Christian work. Rev. George P. Goll, one of our former missionaries at that post, who was obliged to return to this country on account of his health, has contributed the following facts about that society :

"The Muhlenberg Mission C. E. Society was organized on January 6, 1891 through the efforts of Mrs. Emma V. Day and Rev. George P. Goll. The twelve members enrolled at that time were representatives of the various tribes about the mission, including the Golah, Bassa, Congo and Pessa tribes, as well as several Liberians, and were civilized and christianized natives. The number soon increased until there were nearly 60 or 70 members. Quite a number, however, dropped out on account of the work they were required to do.

The majority loyally and zealously worked in the various committees to which they were assigned. The society has been the means of making the young people of the mission more loyal to their Church, more liberal in their gifts, and also of deepening their spiritual life. Mr. Lorenzo Smart, the president of the society, is an earnest worker. Another Christian Endeavor Society was formed in Harrisburg, on the eastern side of the river, which is the direct outcome of the society at Muhlenberg, and it is doing well also. A Junior Society has also been formed at Muhlenberg."



LIBERIAN HOMES

Reading Courses Reduced

BY THE LITERARY SECRETARY

BOTH in size and in price the Reading Courses Nos. 2, 3 and 4 have been materially reduced. This is a most important announcement for the beginning of the new year, and ought to greatly stimulate the widespread circulation and use of the books.

When it was decided to omit the "required tracts" from the first course, since they have proved to be a cumbersome feature, the question arose, Shall an additional book be substituted, so as to make the first course comprise six books like all the others, or shall the others be reduced to five, and that number be made the uniform standard?

The one great object of the reading course system is to beget and foster a wholesome taste for sound Lutheran literature, and this purpose can be subserved by five specimen books about as well as by six. Then, moreover, the price of each course can be reduced nearly one-third by taking out the most expensive volume, and thus the chief obstacle to a more general adoption of this most vital feature of our League work would be removed. The matter of the time involved is also an item in favor of the change. A course of five moderate sized books looks to be a considerably easier undertaking than if the list includes half a dozen, and the sixth volume is big enough to increase the average number of chapters and pages by 20 or 30 per cent.

Course No. 2, for instance, will hereafter comprise one less volume than formerly, and as a consequence the price of the course will be but \$5 instead of \$6.50. So, in the case of Nos. 3 and 4, the price will be kept down to this same uniform rate of \$5 by eliminating only one book among those selected by the votes of the delegates to the National Convention in New York.

And not only will the cost of the courses Nos. 2, 3 and 4 be precisely the same, but these courses will be put altogether on a par in every other respect. So that after any person has finished the first course, he will be at perfect liberty to choose whichever one of the other three courses he may prefer to read next, and will receive the corresponding seals to his certificate. In the third and fourth course there is variety and equitable balance in the books selected, one being of a devotional character,

one doctrinal, one historical, one of biography and one practical. Another commendable feature is that all these various books are small, inexpensive, popular, clear, strong presentations of their respective subjects. Whoever carefully reads and masters them will have a well-rounded conception of his Lutheran position on all sides.

Every Sunday school library in the Lutheran Church of the United States ought by all means contain every one of the 20 valuable, well written books here recommended for an intelligent understanding of our history and doctrines, for the use of both its teachers and older pupils, and the librarians would cheerfully comply with an earnest request to place them in the catalogue:

I.
Lutheran Manual.....Remensnyder.
Schoenberg Cotta Family.....Mrs. Rundel Charles.
The Way of Salvation.....Gerberding.
Praying and Working.....Stevenson.
Lutheran Foreign Missions.....Lose.

II.
Life of Luther.....Wackernagel.
Spener and Francke.....Mrs. Marie Richard.
Life of Melancthon.....Stump.
Ecclesia Lutherana.....Selss.
Lutherans in America.....Wolf.

III.
Conversion of India.....George Smith.
Sacred Meditations.....Gerhard.
The Common Service.....Scheele.
Martin Luther.....Jacobs.
The Deaconess Calling.....Wacker.

IV.
Elements of Religion.....Jacobs.
The Golden Altar.....Selss.
Gustavus Adolphus.....Fletcher.
Luther on Education.....Painter.
The Means of Grace.....Cooperrider.

All these books can be obtained immediately by addressing Cornelius Eckhardt, P. O. Box 133, Washington, D. C. The price of the first course is \$3.50 post-paid. The price of any and all of the other courses is only \$5 per set, delivery free. Now let the orders come pouring in, from individuals, from League libraries and from Sunday schools.

A New Year Thought

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year!

Onward, then, and fear not, children of the day!

For His Word shall never, never pass away.

The Loyal Helpers

A Young People's Story with Larger Meanings.

By LEANDER S. KEYSER

Chapter I.—His Own Tape Measure

ROBERT OBERWELD had reached the corner of Merton and Columbus streets. The latter was the street he wished to follow. For a moment he hesitated, looking from one side of the street to the other.

It was no great or profound problem that confronted Robert and caused the moment's mental debate, but a very simple one—only this: Should he go up the east side of Columbus street, or should he cross over and go up the west side? On such seemingly unimportant decisions do our life histories and even our destinies sometimes hang. Who can measure the epoch-making value of a moment of hesitation and the consequent decision? Had Robert decided otherwise than he did, the fortunes of several characters in this story would undoubtedly have been vastly different from what they were. He would not have met Willard Balford, and that might have given quite a different direction to the current of that young man's life.

"I believe I'll cross over and go up the west side of the street," Robert decided mentally, and at once proceeded to carry out his resolve. Then he added, "The pavements are a little smoother on that side than on this."

It was Monday evening, and the electric lights of the city were all ablaze. A cool breeze stirred the branches of the trees, causing their black shadows to waver and caper about on the pavements like uneasy specters, if one cared to indulge in such uncanny reflections on a pleasant evening of early spring. But Robert, who was not given to morbid meditations, walked along the street in his brisk, elastic way, his mind teeming with plans for his work. You could tell by a glance at his strong, well-chiseled features that he was a young man of clean and upright principles—one who was not ashamed of his faith or his conduct.

He seemed to be deeply absorbed in thought. However, his reflections were soon interrupted by meeting some one whom he knew. To be brief, it was Willard Balford, whose hat was drawn down over his forehead, and who evidently would have preferred not to be recognized. But Robert was not the kind of young man who could be easily avoided, for he was of a frank and genial disposition.

"Why, how are you, Willard?" he exclaimed, heartily, pausing and extending his hand.

"Oh—I'm all right," was the laconic answer.

Willard was about to walk on, as if in great haste.

"Wait a moment, Willard," said Robert. "I've been wanting to speak to you. I noticed that you were absent from our young

people's meeting last evening. Perhaps you were ill."

"No—no—I was as well as usual," Willard replied evasively.

"Then you may have been out of the city?"

"Well—no, sir—I—I was not."

"I'm sorry, then, that you were not present. Our meeting was one of the best that we have ever held. Indeed, it was quite inspiring. Such meetings add something to one's life. I hope it won't be necessary for you to be absent again."

The electric light revealed a forbidding scowl on young Balford's face. He hesitated, cleared his throat several times, and then said in a constrained voice:

"Well, Oberweld, since you are so—so inquisitive, I may as well tell you how I feel. I no longer feel at home in the Stone Church society, and so I've just about decided to withdraw."

"I hope not, sir," protested Robert in his vigorous way. "What has gone wrong in the society?"

"As you've asked me, I will tell you plainly. I don't care to be identified with a religious society in which everything is set up beforehand for elections and other business matters. I'm opposed to scheming and wire-pulling. The methods of the politicians in religious work—I want to say here and now that I despise them!"

Robert looked nonplussed during this bitter speech. "When was any underhand work of that kind done in our society?" he asked.

"When? Oh! ho, ho! Robert Oberweld! Don't pretend innocence, please! I don't want to lose all my confidence in my fellow members. Remember how the election went last Friday night, and then tell me, if you dare, that there was no previous collusion and secret work!"

Robert's face flushed with indignation, and his eyes gleamed almost as brightly as the electric arc above him.

"Friend Balford, if there was any secret and underhand work done, I know nothing about it," he declared with vigorous emphasis.

"Do you mean to say that Allen Bates was elected as president by a fair and honest ballot?"

"Why, certainly! He was elected because he was the choice of the majority of our members—for that reason and for no other."

"Oh, Robert Oberweld, don't talk to me! I don't want to hear another word. I've got my opinion, whatever some of you may say. Good night!" And Willard stalked away in high dudgeon, his quick angry footsteps pounding on the pavement in a most unmusical clatter.

"What a queer disposition Willard has!" mused Robert, resuming his walk toward

home. "Always suspecting the motives of others! It's unfortunate for him and for everybody associated with him. I wonder what can be done to save him from himself? Such bitter feelings, if he continues to cherish them, will greatly mar his usefulness as well as his peace of mind. Willard has talent, and he is really good at heart, and therefore he is worth saving."

Far into the night Robert puzzled over the problem of finding a cure for a suspicious spirit, but finally fell asleep without reaching a satisfactory conclusion. Such moral diseases require skillful and sometimes heroic treatment.

The next day at noon on his way from the office in which he worked, he overtook Amy Gilmore. Now, Amy was a bright, devoted girl, a member of the church and society to which Robert belonged, and as genuine and frank as she was graceful and wise. She was now on her way home from the lawyer's office in which she was employed as stenographer and typewriter.

In passing, it may be as well said here as elsewhere that these young people were members of the Lutheran Church on Clarendon avenue, one of the principal streets of the thriving city. In local parlance the church was known as the "Stone Church," which we shall find a convenient designation in the course of our narrative.

In church matters there was unlimited confidence between Amy and Robert, and as a rule they were able to see eye to eye on the many questions that arose in the young people's society. With several other devoted young people they had formed a mutual compact of loyalty first of all to Christ and then to the Church, the pastor and the society. On account of their unswerving allegiance to these interests they came to be known as the Loyal Helpers. It was their pastor, Mr. Daily, who first gave them that apt name.

As the young couple walked together up the street, Robert told the girl about Willard Balford's unfortunate disaffection.

"And so he thinks us a set of schemers," Amy said, musingly. "Well, that's too bad." Her eyes sparkled. Robert knew that a happy thought had occurred to her fertile mind. "I've got a plan that I think will cure him. Some other time I'll tell you what it is. I must hurry home to luncheon now. Good-by."

Knowing that Amy was a girl of resources, Robert felt quite relieved that she had taken what he regarded as an "elephant" off his hands. The next day she sent him the following note:

"A little party of us are going to call on Willard Balford next Friday evening. We will meet at my house at half-past seven and then go together. It is to be a surprise to Willard."

"Well, Amy is certainly prompt," mused Robert, when he had read this missive. "She never lets a spear of grass grow under her feet. I wonder what plan she has in mind."

Willard Balford's blank look of surprise is

not to be wondered at when his unexpected callers stood at his door the next Friday evening. Until he had time to recover from his embarrassment he was even too much astonished to be polite; but presently he felt at ease, and the young people spent an hour in pleasant conversation, varied by some innocent games. Then Amy decided that the time had come to unfold her little plan. In a lull of the talk she put on her brightest smile and said:

"Willard, we are sorry to have you think that the election of Allen Bates as president of our society was not conducted fairly and openly. You seem to be persuaded that there was previous collusion and slate-making. I believe you favored the election of Millie Sands, whom we all esteem and love. Now, you think that we secretly worked against Millie and in favor of Allen. Am I correct?"

"You are," rejoined Willard. "That is my honest conviction."

Amy's eyes assumed their wonted sparkle, and a smile lit up her face. Turning to a young man by the name of Horace Phelps, she said:

"Horace, did any one secretly try to persuade you to vote for Allen Bates?"

"No one did," was the quick reply.

"Did any one try to induce you to vote for Millie Sands?"

"Ah—hem—hem!" coughed and stammered the young man, in evident embarrassment at the unexpected question. His eye was fixed on the carpet. "Well, yes; I must confess that some one did speak to me about voting for Millie," he admitted reluctantly.

"Would you mind telling who?" Amy queried.

The young man's face turned carmine, and he glanced furtively toward Willard, who sat uneasily on the edge of his chair and flushed as red as a ruby.

"I—I—ahem!—I'd rather not tell," Horace replied, after a most disconcerting pause.

"I won't insist on an answer, then," Amy next turned to Ada Crites, saying, "Ada, did any one try to induce you to vote for either of the candidates?"

Ada was no less embarrassed than Horace had been, but she presently responded: "Yes, to be honest, one member wanted me to vote for—for Millie Sands."

By this time Willard's face was turning from ruby to gray. Questions put to two other members by the clever young catechist elicited similar replies. It seemed that there had been no little coaching in favor of Millie Sands, and there appeared to have been something sly about it, too. Willard's face was the picture of shame and guilt. It was evident that his thoughts were busy and that he had got a view of himself that was new to him. Presently he could restrain himself no longer.

"Miss Gilmore," he began brokenly, "you have opened my eyes to one of my most glaring faults. I have been too suspicious. I see the reason now; I have been measuring other people's cloth with my own tape measure."

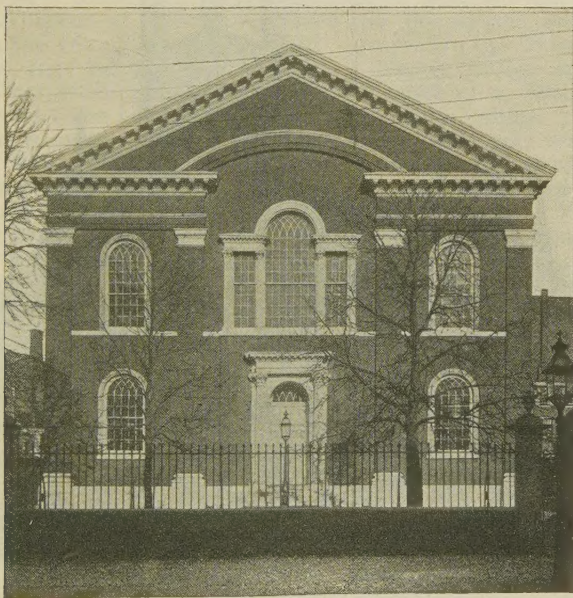
(To be continued.)

General Lutheran Conference

WHAT must be conceded to be an important event in Lutheranism in this country occurred during Christmas week in Philadelphia, when representative men of the General Council, General Synod and United Synod of the South met in a General Conference to discuss papers and topics of general interest to the Church at large. The opening services and meetings were held, most appropriately, in the venerable and beautiful St. John's Church (Rev. Dr. E. E. Sibole, pastor), the oldest English Lutheran congregation in America. It took place on December 27. The sermon was by Dr. Jos. A. Seiss, on Eph. 4: 1-6, on the "True Unity of the Church." The opening ad-

only the members of the convention, but many members of our churches, attended all these sessions, and gave the closest attention to the papers and to the discussions, some of which were very animated. We have never attended a convention in our church, says the editor of *The Lutheran*, whose proceedings were so largely attended by evidently deeply interested audiences.

The general verdict was that the conference was a marked success. It was evident that the past quarter of a century has wrought many changes, and has rendered it possible to hope for still further good understanding and co-operation among all Lutherans. During these three days not



ST. JOHN'S LUTHERAN CHURCH, PHILADELPHIA
Where Tuesday's Session was Held

dress, by Dr. H. E. Jacobs, was brief but compact and a plain statement of the purpose of the convention.

Tuesday afternoon and evening was devoted to the reading of papers and their discussion, and Wednesday forenoon and afternoon to the same work, but in St. Matthew's Church (Rev. Wm. M. Baum, D.D., pastor) in the morning, and in the beautiful chapel of the Mary J. Drexel Home in the afternoon. There was no evening session. The work was continued and completed in the same church on Thursday morning and afternoon. Not

one unkind word was spoken, and it was manifest that all were endeavoring to keep the unity of the spirit in the bond of peace.

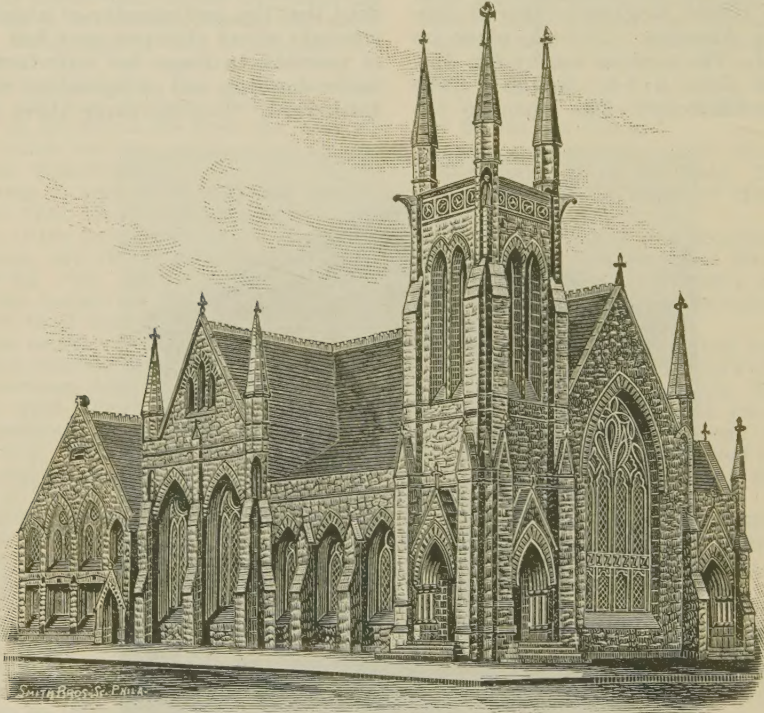
The General Committee, consisting of Dr. Jacobs, Dr. Owen and Rev. Scheele, were thanked for the excellent management of the conference, and it was resolved that each of the three general bodies should be asked, at their very next convention, to recommend the holding of similar conferences at such times as may seem to them to be most convenient.

One of the most agreeable features of the meeting was the reception tendered by the

Lutheran Social Union of Philadelphia on Thursday evening. After listening to some very effective addresses, the members partook of refreshments, and had an ampler opportunity than was given during the three busy days to become better acquainted with one another. Not a few who had never met before parted with the feeling that they had met brethren of a kindred spirit, with whom it would be a pleasure to co-operate in the building up of our Zion.

larly to note the fact that widely as the American people differ on State and National government, they are magnificently holding themselves together in a grand commonwealth. But first purity, then peace and unity, is the divine order. Here is one place where the children of this world are wiser than the children of light.

Every Luther League to know that it is just as important for Church societies to keep in step with the whole body as it is for a citizen to follow the rules and regulations of his government, and that the



ST. MATTHEW'S CHURCH, PHILADELPHIA

Where Sessions of the Lutheran Conference were Held

Wanted

A few million more men, women and children in the Lutheran Church to find their chief pleasure in the Kingdom of God, and not in the kingdom of the world, according to the Scriptures: "Seek ye first the Kingdom of God and His righteousness."

Every Lutheran Church member to be as loyal and helpful toward his Church as the American soldier is toward his country.

Every Lutheran minister to learn a lesson from the State as to the possibility and value of practical Church unity, particu-

larly to note the fact that widely as the American people differ on State and National government, they are magnificently holding themselves together in a grand commonwealth. But first purity, then peace and unity, is the divine order. Here is one place where the children of this world are wiser than the children of light.

And every one to know that Christian liberty is nothing more nor less than freedom from the bondage to sin, in which we all were born and held before grace came, and the heaven-given power to do whatever is right, pure and good.—*Lutheran*.

The heart is wiser than the intellect.—*Holland*.

Aggressive Work for the Future

By MISS EMMA F. MCCREARY

THE history of the world is to a great extent an account of the fortune and misfortune of man. Experience is the source from which we draw our knowledge of things. It may be either our own experience or the experience of others. The longer one lives the more he should learn, not only of books, but of practical life, and hence it is said, "Old men for counsel and young men for action." But notwithstanding the truth of this oft proven maxim, the young people of the world have been mighty in counsel as well as in action.

In the progress of human affairs no character has risen higher in importance and influence than the young man. It might almost be said that he has made history what it is. What great crisis in the story of the nations has there been when he did not come to the front as soldier, statesman or reformer? When God would change the kingdom of the Hebrews from a theocracy to a monarchy, it was Saul, "a choice young man," who was selected for the throne.

When David first appeared at the Hebrew Court he was addressed by the King: "Whose son art thou, thou young man?" It was as a young man that he won the hearts of all Israel in the field, and at the age of 31 he ascended the throne. At the age of 18 Solomon was declared King of Israel, and began that career that won him world-wide fame.

He was not more than 23 when the Queen of Sheba visited his Court and confessed: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words until I came and mine eyes had seen it; and behold, the half was not told me." (I Kings 10: 6-7.)

The greatest event in human annals was the beginning of the Christian era; yet right in its dawn stands John the Baptist, a young man of 30 years, and rings in the new era with his "Repent, for the Kingdom of Heaven is at hand." Christ Himself was a young man, 30 years old at His baptism and 33 at His death. And the probability is that all His apostles were young like Himself. Any one who has read the history of Rome and Greece with care knows the prominent part their young men filled in their national affairs.

Alexander the Great was Regent of his father's kingdom at 19, at 20 sat on the

throne of Macedon, and while yet a youth won his victories and his fame, and at 32 died in a drunken debauch. Marc Antony was not 30 when he distinguished himself in Egypt and Syria. At 23 Julius Cæsar had made his mark as an orator before the Roman Senate, and at 27 was chosen military tribune.

Napoleon was a brigadier-general at 25; at 27 was at the head of the Army of Italy; before he was 28 had beaten four Austrian armies, and at 33 was proclaimed Consul of France for life. General Lafayette was not 20 years old when the American Congress accepted his service in the War of the Revolution, and made him a major-general in the United States Army.

Martin Luther at 24 was Professor of Philosophy at Wittenburg; at 27 heard the inward voice, "The just shall live by faith," and was only 34 when he inaugurated the Reformation by tacking his 95 theses on the door of the church at Wittenburg.

Thus in the past has the hand of the young man been on the helm of human destiny, and who is there who does not see the same youthful hand to-day? Yes, and another, as God intended—a young woman's hand is also there. Grand as has been her work from the dawn of the world's history, this Christian century has afforded her opportunities of usefulness never before hers, and which she is nobly using.

Come forward, young men and young women, boys and girls, this is your work! Come with earnestness, zeal and determination, and work while 'tis day, for no one of us knows how soon the night may come.

Aggressive work for the future. Aggressive means making the first attack. An aggressor is one who makes the first attack, who commits the first act of hostility, who begins a quarrel or controversy, who first invades the enemy's territory.

That we may determine the aggressive work of the Luther League for the future we must first consider what we have done in the past. And first we must remember that she is yet but a child, having just passed her tenth year, and is therefore only preparing herself for her great mission. A child at this age may be very promising or otherwise, but only God knows what it will accomplish in the future. The Central, State and National Leagues have been organized; hundreds and thousands of in-

dividual Leagues have been started on their way ; many good ways and means have been suggested by faithful and zealous minds, and much valuable discussion has been presented ; but the work in the individual League has not yet been pushed boldly to the front with system, intelligence and Christian zeal. We believe that the aggressive work of the future should consist chiefly in a thorough equipment of your and my own League. And not only do we ask for a most thorough arming and drill of the home League, but much more, a most vigorous use of their weapons.

First, then, we must have a definite purpose in mind.

Secondly, we must prepare ourselves to accomplish that purpose. And then we must enter with heart, mind and soul to accomplish it. Another has said : " As loyal Lutherans we cannot forget the home in which the father and mother are priest and priestess ; the catechetical class, in which our young people are prepared for intelligent and steadfast discipleship ; the Sunday school, which is the Church actively at work edifying young and old in the Word of God ; the Church itself, the ground and pillar of the truth, the sphere in which all auxiliary organizations must move, if they are to render any lasting service. For home training there can be no substitute ; as a preparation for communicant membership nothing can take the place of careful indoctrination by the pastor in the catechism. The Sunday school as an agency in the Church, although a modern institution, has come to stay, and one of incalculable helpfulness in the Church's work."

Holding fast, then, to what we have, the League comes in, not to prepare for active discipleship, but to develop and exercise young people in the graces of our holy Christianity ; to hold them true to their confirmation vows ; to inculcate the fact that Church membership involves more than subscription to a creed, more than professed discipleship, that it means pre-eminently a life of active, unselfish and self-sacrificing ministry. The period immediately after confirmation is the most critical in a young Christian life. He needs not only the Word, that he may grow thereby, but a proper atmosphere and healthful exercise. The League finds a place for him, and at once supplies these. It impresses upon him the scriptural injunction that to be in the vineyard means work ; that the Church is not a bridge uniting heaven and earth, across which men and women may be carried to

heaven ; that it is not a mere hospital in which to nurse and heal the sick ; but that it is an army of soldiers under the Great Captain of our salvation.

The object of the League is the same as that of the Church itself, to acquaint its members with the doctrine and work of the Lutheran Church. Its basis is the unaltered Augsburg Confession ; nothing more, nothing less.

We should sow the seeds of loyalty, and the League should instil admiration for our own Church in the young people. What a grand change we could make in the Church if we could get our men to become as devoted to it as they are to their clubs and lodges.

To be aggressive does not mean that we are to wait until the enemy has attacked us, and then to repel his attack ; this would be only defensive. We are to go one step further if we wish to be aggressive, and open the attack *ourselves*, and let the other side defend. To be aggressive Luther Leaguers we must be up and doing ; we must not wait for work to hunt us, but we must hunt it ; we must be continually striving to advance the work of the League in every one of its numerous details, and at the same time, if our work is done intelligently, the benefit of that work will be felt throughout the entire congregation to which we belong, and may be in far distant lands.

In order to prepare ourselves to do aggressive work in the Luther League we must be of humble mind, fervent in prayer, looking unto the Lord at all times for strength and guidance. This is the first and greatest step in the school of preparation. Then we must educate ourselves. We would instil a greater desire for Lutheran literature. The " Reading Course " will bear fruit in increasing Lutheran intelligence, and loyal Lutherans will be found wherever we find well informed and well read Churchmen. This is an important feature in our future work. Let us all know why we are Lutherans and be able to say why we so dearly love the mother Church. O, young Lutherans, do we really know ourselves and the glorious heritage that is ours ?

Let us, then, be up and doing while 'tis day ! Let us awaken to the great work before us, and work until it is finished. Let us accomplish something of great and lasting worth to the world !

O, what a power lies in this body ! What new life and strength for the Lutheran Church of the future.

Lone Policeman of Iceland

IN these days, when we hear and read so much about the disorder in Cuba and the Philippines and the difficulties experienced in managing the people, and the discussions necessarily arising as to how to handle this great problem, it may be interesting to know that there is one country in the world which gets along with a single policeman. This is Lutheran Iceland, a land which is remarkable in many ways, but in none more than this.

Iceland is peopled by the descendants of Vikings, including many famous warriors and heroes, but they are Churchly and God fearing people, and so law abiding that they have no need of policemen. The solitary officer, in spite of his apparently great responsibilities, has a very easy time. He is maintained more for ornament and dignity than for use. The Icelanders think it would not do to have a capital without a policeman, and so they keep one. While we are studying municipal problems it may be interesting to investigate the Police Department of Reykjavik.

The Iceland police force is large in one sense. Its single member is 6 feet high, broad shouldered and handsomely uniformed.

Iceland is an island 39,756 square miles in extent, or but little smaller than the State of Ohio, and has a population of 70,927.

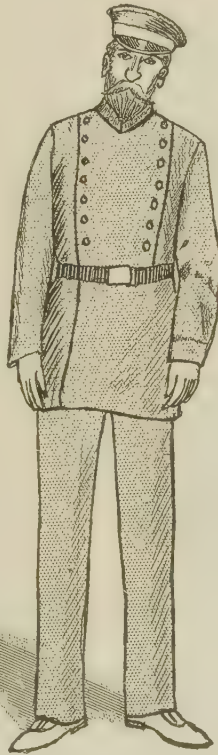
How to "Get Along"

One of the successful newspaper publishers of Philadelphia was Frank McLaughlin of the *Times*. His own paper recently told the story of his start in life, which was as follows: In 1851 Frank McLaughlin was a young compositor, and a good one, earning perhaps \$10 a week. One day, at the dinner hour, when the foreman and his assistant were out of the office and the men were eating their lunch, a stock broker named Barker came in with a stock list. He wanted 50 copies struck off for immediate use. In the absence of the foreman, young McLaughlin stepped forward and received the order. The stock list of that time, unlike

the complex affair of the present day, was an abbreviated statement, and two men could easily place it in type within a quarter of an hour. When Mr. Barker asked the young printer if he would undertake the task, the latter answered with cheerful alacrity, "Certainly." Cutting the list in two and turning to one of the oldest compositors in the office, he said: "Here, Jim, take one of these 'takes' and I'll

take the other, and we'll rush her through in a jiffy." The man addressed walked forward with a frown on his face, and after he had taken the slip of paper and was moving back to his case he muttered some half understood words about "giving a fellow a chance to eat his dinner." "Never mind, Jim," said young McLaughlin, walking quickly after him and taking the copy from his hands, "I'll do the job myself." During these proceedings Abraham Barker never left the office, nor did he do so until the work had been completed. He leaned quietly against a make-up table, reading a newspaper, apparently oblivious to all that was going on about him. Young McLaughlin's fingers flew as he picked up the little pieces of metal. In less than half an hour he had the stock list in type, revised, and 50 copies struck off. He handed them to Mr. Barker with an apology for keeping him waiting. "What! Done already?" said the broker, and with a simple "Thank you!" he left the office. The following morning the young printer

was surprised by receiving a note from the customer of the day before, requesting him to call at his office. He did so. "I heard everything that took place in the *Ledger* office yesterday," said the financier, "and fully appreciate your conduct. I would like you to print the stock list for me every day for one month, and I'll pay you \$500 for the work." "But it is not worth so much as that," answered the printer. "It is worth as much to me to have it done as you did it yesterday," was the reply. That was Frank McLaughlin's first work for himself. At the expiration



ICELAND'S SIX FEET OF
POLICE FORCE

of the month the contract was extended to three times that period, and then to 12 months, with an annual recompense of \$6,000. At that time printers were receiving about \$10 weekly, and only in extraordinary instances earned \$1 or \$2 beyond that sum. Not every conscientious, obliging workman meets with an employer who

is so appreciative, or one who can afford to be so generous, as Mr. Barker; but, as a rule, it is such workmen who "get along" in life, and even when their qualifications are apparently not valued at their true worth, they are happier because of possessing an approving conscience.—*Selected.*

Lima College

ONE of the last institutions to be founded by our Lutheran people in the Middle West is Lima College, at Lima, Ohio, a picture of whose beautiful building we give our readers this month. For years the necessity of such an institution had been discussed by many individuals of the Joint Synod of Ohio, and more or less action was taken. The matter, however, took definite form in 1889 by the incorpora-

tion in 1896-1897. Both sexes are admitted on equal conditions and graduated with the same degrees. Special attention is given to the education of young ladies.

The faculty at present consists of the following: Rev. S. P. Long, president; Rev. Carl Ackermann, dean; Fred. L. Turner, Miss C. C. Cromer, John Davison, Arthur E. Binckley, Harold B. Adams, Mrs. H. B. Adams, Miss Frances O. Mac-Millan.

When we take into consideration that the institution began its work in the year of the panic, and that it has therefore had more than the usual difficulties to contend with, which all new schools have, the record made has been an excellent one. With the efforts which are at the present time put forth, looking forward to a better financial condition for the institution, the future of Lima College is promising.



LIMA COLLEGE, LIMA, OHIO

tion of the Lima Lutheran Educational Association, by whose effort the present building was erected and under whose control the institution stands to-day. This association, as the name indicates, is composed almost exclusively of Lutherans, and the college, though a private enterprise, is a Lutheran college.

The school was first opened in 1893, and has had a steady growth. The enrollment for the school year 1897-1898, being the fourth year, was 291. Fortunate in the selection of teachers, the college in all its departments has come to be recognized as thorough and efficient, and the number of patrons will continue to increase.

The school is organized with the following departments: Collegiate (classical, scientific and literary courses), preparatory, normal, commercial, music, elocution. Two classes (five and six respectively) were

To the Luther Leaguer

Four centuries look down upon you! We have a God-given opportunity or mission to perform in America which no other organization can do so well. Let us improve the latent forces of our young people, so that they can give an answer for the hope that is within them, and thus become an intelligent power for our Church, instead of a simple prey to other denominations. We want to make the Evangelical Lutheran Church a power for Jesus in America. Let us not stand and wait like the simpleton of which Horace speaks until the stream goes by. Too much of this has been done in the past. Let us have earnestness and loyalty for our desires and we will have souls for our reward. Remember that "he serves best the universal Church who serves best his own individual church."—*Selected.*

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
—*Paradise Lost.*

Our Missions and Missionaries

By REV. S. G. WEISKOTTEN

Lutherans First in India

Condensed from Catechism on India

Organized foreign missionary work was started by the Lutheran King, Frederick IV. of Denmark, in the year 1705. It appears that on one evening, while the King was reading the official reports which had been sent to him from his Danish colonies in the East Indies, he began to think of the many heathen whom God had placed under his rule. He sent for his Court chaplain, and asked if anything was being done to take the Gospel to these his heathen subjects. When told that nothing had been done he at once ordered missionaries to be sent. The first two missionaries sent were Ziegenbalg and Plutschau, who reached India in 1706. These two missionaries of the Lutheran Church have "the honor of having started as the first runners toward the goal of victory over the powers of darkness in India." Before they had been four years in India there were 160 converts. After 50 years 11,000 persons had become Christians, and were members of the Lutheran Church in India.

Love One Another

On the eve of his departure for England, in 1874, Missionary Taylor conducted a communion service in one of the native churches of New Zealand. The church was filled with a congregation of attentive and devoted worshipers. Just as the first of the guests had taken their place before the altar, a man, who was kneeling among them, arose and returned to his seat in the rear of the church. But before the missionary had recovered from his surprise the man came back, took his former place and received the communion. At the conclusion of the service he asked the native for an explanation of his singular conduct, and received the following reply: "When I came forward I did not know at whose side I would find myself kneeling. Then suddenly I saw at my side a man who, a few years ago, murdered my father and drank his blood, and whom I had vowed to kill the moment my eyes should fall upon him. Can you realize how I felt when I saw him kneeling beside me? I was completely overwhelmed—I could not endure it, and so returned to my seat. When I reached it, I seemed to behold the upper sanctuary and the Great Supper, and a voice within me said: 'Herein shall all men know that

ye are my disciples if ye have love one to another.' That overcame me; I sat down, and at the same time I seemed to behold another vision—a cross and a Man nailed thereon, and I heard Him say: 'Father, forgive them, for they know not what they do;' and I returned to the altar without further hesitation."

Consecration

In the early and cruellest days of West Indian slavery, Moravian missionaries found it impossible to reach the slaves, so separated were they in sympathy from the ruling classes. At length two consecrated men said: "We will go to the plantations, and work and toil under the lash, so as to get close in feeling to those we would instruct." So they left their homes, sold themselves as slaves, and lived in a company of slaves, to get close to the hearts of slaves. Gladly the slaves heard them, because they had thus humbled themselves to their condition. Our Lord Christ stepped from heaven's royalty to earth's slavery, to get close to our side. He laid Himself down beside us, that we might feel the throbbings of His bosom and be drawn near enough to hear Him whisper, "God is love."

Giving His Son to the Lord

When the great missionary among the heathen, Christian Schwartz, had finished his studies at Halle, he resolved to consecrate his life to the service of God. On learning that Professor Francke wished to obtain new missionaries for India, he at once longed to be one of them, and to go to work in that far off, benighted country. He set out for his native village to obtain the consent of his father. His father had shortly before this time buried a son and given his oldest daughter in marriage. It must have been a hard question for his father to decide when young Schwartz asked if he might go to India and spend his life there as a missionary. But that father was a God-fearing man. He repaired to his chamber to pray over the matter. At length he came down, gave the son his blessing, and bade him depart in God's name. He charged him to forget his native country and his father's house, and to go and win souls for Christ.

God does not, perhaps, ask so much of

you and me, but God does want us to deny ourselves, and to give of our labor and our money to the upbuilding of His kingdom.—*Little Missionary*.

"'Tis Buts"

Can anything be done to interest our little boys in mission work? We can't see why it should be impossible. We know of a society of little girls who aid the mission cause by the work of their hands and the gifts of their pennies. Why should boys be impossible? An English clergyman relates how he interested the little boys in his congregation in mission work. He noticed that they sometimes got pennies and other small coins from their parents and friends, and that they, as a rule, spent them foolishly, excusing themselves by the fact that the sums squandered in this way were insignificant. Buying a stick of candy one would say: "'Tis but a penny!" Or buying a small toy: "'Tis but a nickel!" The pastor mentioned made up his mind that he would persuade his little boys to sacrifice these little "'tis buts" to the mission. So he provided a number of small boxes or safes that had this inscription on them, "'Tis buts," and had them distributed among the little boys in his congregation. The consequence was that many small sums which otherwise would have been squandered, helped to swell the mission fund. Can't some enterprising young pastor try the scheme in this country?

The Boy Knew the Difference

On the table of a well-to-do family was a large roast of beef. The small boy of the home asked for a slice for his dear little dog. "No," said the father, "that's too good for him. Just wait until we are through, then gather up the scraps and bones and give them to him." The boy took the plate later and gathering up the refuse bits left over, carried them to his pet dog, saying mournfully: "I wanted to bring you an offering, Fido, but the best I could get was a collection."—*Home Missionary Monthly*.

There lives in England a woman brought up in the highest ranks of society who found her income suddenly reduced to what might well have seemed the very minimum allowance for maintenance under tolerable social conditions. She contrived, however, by dispensing with serv-

ants and by other self-denying economies, to reduce expenditures to about one-half of the diminished income, saving \$300 a year to help missions. Then, by numerous means, as ingenious as laborious, she earned a further sum of \$900 assisting missions to the extent of nearly twice her own income. And her life—one long act of self-denial, as some would esteem it—is, by her own confession, "one long song of praise."

The owner of a large coal mine in Japan, where 800 men are employed, has invited a Lutheran missionary to visit his mine regularly and preach to his people. This operator is not a Christian, but he furnishes a place for meeting, attends himself, and wants the men taught Christianity, because he says it will make them honest, obedient and virtuous. The uniform testimony of the missionaries is that the people generally are willing to listen to the preaching of the Gospel, and that there is very little open hostility on their part.—*Missionary Review*.

The *Mission World* thus summarizes the progress of Christianity among the Jews: "There are in the Christian Church over 100,000 proselytes from Judaism, and in the Church of England 250 of the clergy are either Jews or the sons of Jews. As each Lord's Day comes round the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 300 of the ministers of Christ in Great Britain are stated to be Hebrew Christians."

If you cannot induce your young people as yet to organize for the welfare of the Church, why not begin with the Juniors; forming the children into a working corps? As they develop, you will, in all probability, possess a fine body of active trained Leaguers, after a few years of patience and perseverance.

Wisdom's self

Oft seeks a sweet retired solitude,
Where, with her best nurse, Contemplation,
She plumes her feathers and lets grow her wings.—*Milton*.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author
1842 Reta Street, Chicago, Illinois.

"A Soliloquy"

BY ABARIM

Where shall true happiness be found?
My Soul, go search the world around,
Go, seek the bourne where thou may'st rest,
Go, quaff the cup that makes thee blest;
The measure of thy beaker fill;
If thou may'st thus thy longing still.

Seek honor from thy fellow men,
Taste of the praise of tongue and pen;
Climb to the pinnacle of fame?
The fickle world remains the same,
To-day, Hosannah! loud the cry,
To-morrow, it is crucify!

In riches, surely, thou canst find
Man's greatest blessing, peace of mind.
Though Croesus' wealth and more I have,
It will not last beyond the grave:
It cannot satisfy a Soul!
Nay, I must seek some higher goal.

O! then in knowledge there will be
Peace, rest, content and help for thee.
Though I could sound the ocean's deep,
Or tell how stars their orbits keep,
Can I create one blade of grass?
A finite bound I cannot pass.

In power, then, thou canst hold sway?
Yes, but my house is made of clay;
Though all the world were mine to keep,
Like Alexander, I would weep;
Though lord of all that I survey,
'Tis only mine but for to-day.

O! then in beauty there will be,
My Soul! true happiness for thee?
Nay, trust it not—the rose, though fair,
Will thrive alone in balmy air.
Is but the bloom of summer past,
'Twill wither 'fore the wintry blast.

Perhaps in passion thou mayst feel
Delirious joy that makes thee reel?
Yet, after passion's heated breath
Comes the cold, icy hand of death.
O! say, what then shall be my stay,
When sensuous form shall pass away?

Perhaps in friendship, true and sweet,
That happiness thou may'st meet?
'Tis true, but even friendship fades,
Though deep as autumn's sunset shades.
Among those on Gilboa slain,
David bewails his Jonathan.

Mayhap, in love there still may be,
My Soul! true happiness for thee?
Yea, but the love that is of earth,
Like as the clouds, of changing worth,
Earth-born, earth-bound, 'twill pass me by,
And leave me nought but memory.

Then, Soul, seek higher thy desire,
Thine is a heaven-enkindled fire:
A spark of immortality,
Set only in a frame of clay:
Then do not earthward turn thine eyes;
Thy treasure lies beyond the skies.

O! yes, there is a rest for me;
'Tis He who hangs upon the Tree.
It is my heavenly Father's will,
In him my cup of bliss to fill.
The Smitten Rock was cleft for me,
That He my dwelling place might be.

Here, here is life—yes, here is love,
All things of earth far, far above.
No other honors can compare
The joy He wishes me to share.
Sweeter than Angels' songs above,
The Soul that sings Redeeming Love!

Twenty-third Psalm

BY H. P. PIPER

The Lord is my Shepherd, no want shall I
know,
He leadeth me gently where green pastures
grow,
Beside the still waters, He giveth me rest,
By the light of His presence my pathway is
blessed.

He restoreth my soul, as He walks by my side,
In the path of the righteous my feet He doth
guide,
For His honor and glory that my life may
prove,
The depths of the Father's unchangeable love.

Through the valley of death my pathway may
lie,

Though sorrow's dark clouds hide the light of
the sky.
No evil I'll fear, through affliction's dark day;
His rod and His staff are my comfort alway,

He spreadeth my table, rich bounties are there
Though foes may surround me, I'm the child
of His care.
My head He anointeth, my cup runneth o'er;
All blessings He gives from His bountiful
store.

His goodness and mercy, each day of my life,
Shall follow and guard me from evil and strife,
In service below, and in glory above—
Forever I'll dwell in the house of His love.



OFFICIAL ORGAN OF THE LUTHER LEAGUE
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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

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"Another year is dawning
Dear Master, let it be,
On earth or else in heaven,
Another year for Thee."

At this, the beginning of another new year, may the thought expressed in the above ever be in the minds of every Luther Leaguer. The year just commenced will be just what we make it, either a success or a failure. Whether in business or our daily vocation, in our churches or our homes, success depends on ourselves. Shall we strive to make it a year of successes that will be pleasing to God? Then let us be ever mindful of His presence and we will know no such word as failure.

What shall the year 1899 bring forth for the Luther League? The recent National Convention in New York City emphasized

more than ever the necessity of activity in all lines of Church work for our Lutheran youth. Shall we profit by the words of advice given at that meeting or do we consider them meaningless and full of emptiness? If what we traveled miles to hear and see is to be of profit to those who sent us there we must put into active practice at once some of the thoughts and suggestions given and emphasized as practical at the convention. Begin now! Don't put it off any longer.

What is needed among many of our Lutherans, young and old, is more "staying" power—power to keep on being enthusiastic and hopeful, power to keep on working for Christ and His Church, power to keep on giving and giving liberally to the various causes to which the Church must devote herself. We fear that too much of our enthusiasm, work and giving are spasmodic, and when our spasm has passed, and we, for the time, have lost interest, we imagine that the work is going backward. We wonder, then, whether the Church is making any progress, and are inclined to regard the future as very dark.

Figures like the following ought then to speak most eloquently to all our fears and scatter all our doubts. There were in the Lutheran Church in America in 1838, 350 ministers, 65,000 communicants; 1898, 6,482 ministers, 1,535,552 communicants. There are, furthermore: Educational institutions, 118; institutions of mercy, 219; Church papers, 152. The benevolent contributions of the congregations in 1896 were \$1,118,143. So much for steady, faithful work. If we all realized the truth of this there would be more Lutherans more thoroughly in love with the "staying" qualities of true Lutheranism.

With the memories of Christmas and Epiphany still stirring our hearts, and realizing their meaning to us as individuals and the Kingdom of Christ on earth, we ought every one to hear the irresistible

call to make special efforts along our various lines of mission work. In this last year of this great century our Lutheran Church ought to eclipse every past record in her history in the establishment of new missions and the contributions to the mission treasuries. To this end we suggest:

1. That every League member prepare a special bank in which to deposit a special offering each week for the cause of missions.

2. That every Sunday school teacher lift an additional offering each Sunday from her class for this cause.

3. At the Reformation Festival let the amounts be gathered and forwarded to the proper treasuries.

Then would the offerings of 1899 surpass all previous records. Why not try it?

To make the present year the most successful in the history of the Lutheran Church in all its departments let us more earnestly

1. Give our prayers.
2. Give ourselves.
3. Give our sons and daughters.
4. Give our money.

One of the most striking things in the Lutheran Church to-day is the greater appreciation of true Churchliness everywhere manifested among preachers and laymen. The League, by its reading course, its conventions, its true conservatism, is doing much to bring this about. All this means still better things in the history of our Church in this country.

Wanted—more young women to enter our Deaconess Homes and prepare themselves for parish work in our large city congregations.

Our Luther League should make the study of the Bible its chief business, says the *Lutheran Standard*. The more prominence it gives to this feature the greater will be its benefits and the more hallowed its influence and work. Young people

naturally love entertainment. But let them learn also how to "rejoice in the Lord in their youth," and then all their other joys will be sanctified unto edification and win the admiration of all right thinking people. Such young people who prefer the party, opera, theatre and dance, are not impressed with the higher needs of the soul, and when, later on, the stern realities and responsibilities of life confront them, they are not equal to the occasion, and go down under the weight of disappointment and adversity. Those who give their spiritual interest due attention will not fall behind in their temporal concerns and welfare. If we serve God well He will serve us well. Such is His promise and such the experience and observation of all of God's children. To all of our young people we therefore say: "Come thou with us and we will do thee good."

Why cannot every League have one or more small reading circles which meet regularly once a week? Follow this up by a larger circle, composed of all the smaller ones, meeting once a month under the auspices of the central association. This will lend greater interest and help to keep up the enthusiasm.

— President McKinley looks to the young people with confidence. In a recent address he said: "To the youth of the country, trained in the schools, which, happily, are open to all, must we look to carry forward the fabric of government. It is fortunate for us that our Republic appeals to the best and noblest aspirations of its citizens, and make all things possible to the worthy and industrious youth." The President's career is an incentive to every youth to do his best.—*Exchange*.

Ignorance is the curse of God,
Knowledge the wing wherewith we fly to
heaven.—*King Henry VI.*

Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with its beams.—*Webster*.

Luther League Topics

3d Week after Epiphany.

January 22, 1899.

Sexagesima.

February 5, 1899.

Light In Darkness.—(Matt. 4: 12-17.)

In the northern part of Palestine, often deluged with war, despoiled by the deportation of the ten tribes, inhabited by half heathen peoples, superstition and confused notions of religion prevailed. Here there was indeed great darkness. Centuries before Isaiah (9: 2) had prophesied, "The people that walked in darkness have seen a great light * * * upon them hath the light shined."

Matthew records the primary fulfillment of that prophecy in Galilee. Jesus begins His ministry here. So, in the midst of darkness there is Light. The Gospel is proclaimed; let Israel take heed, obey and rejoice.

The general fulfillment of Isaiah's prophecy is found in the Church's activity in missions. In heathendom there is great darkness and misery. Send the Light. John 8: 12. There is no salvation except Jesus give it.

Opportunity is at hand, doors are opening more widely than ever. Enter at once, God's blessing will be yours. Rev. 3: 7, 8. The Macedonian cry is heard, "He that hath an ear, let him hear what the Spirit saith unto the churches." The church that is not a missionary church is a dead church. Awake, watch, labor and live. Rev. 3: 1, 2.

"We are continually slipping into contracted notions, shutting out the distant, the foreign, and making religion a comfortable nest in our parish, our synod, our church. But that is death; it is worse; it is deserting duty and perverting the meaning of the faith. The world, the world—not myself, not my church, but the great, crowded, suffering, perishing world—it was for this that Christ died. It is redeemed, and is to be won back. We will look further abroad, where the finger of our Master is continually pointing us" (C. A. Stork).

Suggested Hymns (Luther League Hymnal), 94, 97, 98, 198, 217, 216.

Septuagesima.

January 29, 1899.

The Christ Confessed.—(Matt. 16: 13-20.)

What think ye of Christ? Men differ widely in their estimate of Him; thereby many make shipwreck of their souls. In answer to Jesus' question, Peter utters the words, "Thou art the Christ, the Son of the Living God." This confession was prompt, frank, sincere, sound.

I. This confession brought a blessing to Peter (ver. 17). He had not learned this truth through his own reason; he had not this clear apprehension of Christ's person, dignity and office of himself, but from God.

II. It was good because it was the pure truth of the Gospel. So much passes for true religion today that fails to honor and elevate the Saviour to His supreme, central and chief position. Misguided sincerity and misdirected enthusiasm is not piety.

III. It is the essence of the Christian religion. Brentius called it "an epitome of all Christianity, a compendium of the doctrines of our faith."

IV. It is the Rock upon which Christ built His Church. This foundation is a rock, not weak, mortal Peter, as Rome would tell us, but (the Church being a "spiritual house," 1 Pet. 2: 5) is spiritual and divine. The Church endures forever; guided by the Holy Spirit, the apostles founded it aright.

"What think ye of Christ? Whose Son is He? is ever the all-conditioning question for us to answer, not only with cold words of the lips, but with the warm and earnest conviction and faith of the heart. Peter answered rightly, and he was pronounced 'blessed.' And by that answer, living in the soul and proclaimed with the lips, every one really of the Church has come to it" (Seiss).

Let every believer help to hasten the day when the Christ shall reign over all the earth, and every ear shall have heard the Gospel and every tongue had the opportunity to confess Him Lord. Phil. 2: 11; Matt. 10: 32; 16: 16; John 20: 28; 1 John 4: 15.

Suggested Hymns (Luther League Hymnal) 62, 42, 178, 196, 34.

The Christ Transfigured.—(Matt. 17: 1-9.)

We are led further into the mysteries of Divinity by the step from the Rock of Confession to the Mount of Transfiguration.

I. The Wonderful Glory broke forth from the veil of His humanity as He prayed. "The splendor of His Divine nature, 'the form of God' (Phil. 2: 6), * * * shone forth in fulness" (Schaeffer). "It was something wonderful that Christ was transfigured in the mortal body, still subject to suffering, and has shown the glory of immortality while yet in mortality" (Luther).

The great representatives of the Law and the Prophets are present to engage in majestic converse with the Son of God on the greatest theme of all eternity. Luke 9: 31. "Great subject which Peter and the others had not wanted to hear about (Matt. 16: 21, 22), but which absorbed the three on the Mount. Christ's cross is the center of all history, the focus of interest for earth and Heaven" (Baughen).

II. The Significance of the Transfiguration is twofold:

(a) To fortify the disciples against the experiences of the coming days. They have a glimpse of His divine nature, power, kingdom and glory to uphold and encourage them when in the midst of the sorrow of Gethsemane, the disgrace of the Trial, the gloom of Calvary.

(b) To prepare His human nature for the drinking of that awful cup of woe soon to be placed at His lips. Saints and angels, cherubim and seraphim, all look with wonder on the great Plan of human salvation!

Lessons.—(a) "We shall know each other there." (b) "Prayer is the opening of the earthly nature to the inflowing of the heavenly" (Seiss). (c) Immortality. (d) A picture of the coming glorious Kingdom of Christ. (e) Patience and self control. (f) To hear Christ and learn of Him the only Teacher and Saviour.

Suggested Hymns (Luther League Hymnal) 66, 48, 188, 197, 41.

Quinquagesima.

February 12, 1899.

The Christ's Witness.—(John 8: 12-20.)

As the Saviour advances in His teachings of the Divine truth and draws nearer the time of His atoning sacrifice, Jewish opposition becomes more bitter. Pharisee and Sadducee, scribe and lawyer, pour out their venomous spite upon Him. The Christ, the Son of the Living God, must make clear His claim to be the long looked for Messiah.

I. By Himself.—"The 'Light of the World' is promptly attacked and denounced as a false witness. Light and truth belong together. How can He be the 'Light of the World' if His testimony is not true?" (Spaeth).

He is Divine and thus has a right to testify of Himself, though He does not often use this right.

II. By the Father.—If the witness of two men is true, how much more so when to His own is added that of the Father, who sent Him!

III. By the Holy Spirit.—The person, authority and work of Jesus, the Christ, was also attested by the Spirit. (a) Through John the Baptist. (b) Directly and visibly at His baptism, and at the Pentecostal outpouring. (c) Through the Apostles and Evangelists in their inspiration as writers of the New Testament, in their miraculous powers and in the marvelous work they accomplished.

IV. Other Testimony.—(a) By all believers. John 7: 17; 2 John 9. (b) By the history of Christianity. Nearly 19 centuries of history have testified to the verity of Jesus' claim. (c) Even the demons had to confess Him to be the Christ.

Every Christian, who is growing in grace, adds a testimony to the life giving power of the "Light of the World." Are we opening our hearts fully to that "Light?" May the Saviour ever find us willing to attest His work by deed, word and thought, ever loyal to His Church, His Word, Himself!

Suggested Hymns (Luther League Hymnal), 67, 45, 191, 218, 43.

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— Besides celebrating its fortieth anniversary and unveiling a beautiful memorial tablet in memory of their late pastor, Dr. A. C. Wedekind, St. John's congregation in Christopher street wiped out the last of its indebtedness, \$9,500. The burning of the bond occurred on December 19.

— Rev. W. H. Feldman, one of St. John's young men, has begun services in a private house at 185th street and the Western Boulevard, and is forming the nucleus for a new congregation there.

— On December 4 the corner-stone of St. Luke's Church at Van Nest was laid with appropriate services.

— On December 15 the Church of the Advent, Rev. G. F. Krotel, D.D., pastor, purchased a plot of ground, 55 x 100, at the northeast corner of the Western Boulevard and Ninety-third street, for \$54,000, on which it proposes to build a church.

— Rev. E. A. Behrens has resigned as pastor of St. Matthew's Church, at 156th street and Courtlandt avenue.

— Christ Church, Rev. G. U. Wenner, D.D., has received a magnificent new organ as a gift from Mr. and Mrs. William Lighte. It is a thank offering to God on their part. It was dedicated on the second Sunday in Advent.

Brooklyn

— The indebtedness of St. John's Church, Rev. J. P. Beyer, pastor, amounting to \$8,400, was recently lifted by a member of the congregation, Mr. W. Dick. A good and noble deed.

— Calvary Church, Rev. H. E. Clare, now enjoys full possession of the property and building they purchased from a Congregationalist congregation.

— On November 20 the corner-stone of Immanuel's Swedish Church was laid. Addresses were delivered by Revs. J. S. Brodeen in Swedish, F. W. Oswald in German, C. Tollefsen in Norwegian, and L. H. Beck in English. Rev. M. Stolpe read an original poem in Swedish. The ceremonies were conducted by the pastor, Rev. G. Nelsenius.

— A new Swedish Lutheran church is in process of erection at Long Island City, and will be ready for use before very long.

— On Sunday, December 3, the corner-stone of the new English Christ Church, Rev. Kna-benshuh, pastor, was laid with appropriate services. Ex-Mayor Schieren delivered the address.

— St. Luke's Church, Rev. Ludwig, pastor, has paid off all its indebtedness, the last \$20,000 having been raised by the pastor, and services commemorating the event were held on November 28.

Philadelphia

— St. John's English Lutheran Church on Race street, Philadelphia, is the oldest English Lutheran Church in the world, and dates from 1806, when Rev. Philip F. Mayer, the first theological student of Hartwick Seminary, who had been taught by Rev. Dr. John C. Kunze,

the first theological professor of Hartwick Seminary, left Athens, N. Y., and took charge of St. John's and served them 52 years and until his death. Rev. Dr. Seiss then was pastor until 1874, who was succeeded by Rev. E. E. Sibole, the present pastor. They have had only three ministers in 92 years. The Sunday school has given \$40,000 for benevolent purposes in the last 60 years, and the congregation gave \$30,000 to endow a professorship in the Mt. Airy Theological Seminary in Philadelphia.

— St. James' Church, Rev. F. W. Weiskotten, pastor, has been greatly beautified and is to all intents a new church. New oak pews, 12 fine stained glass windows with scenes in the life of Christ, a steam-heating plant, and a new carpet, costing in all between \$6,000 and \$7,000, are the chief improvements that were made. On the 19th of December special services were held, when the Rev. Dr. Kuendig of Reading preached; and on December 25 Dr. Jacobs and Rev. E. H. Pohle preached. St. James' is a large and flourishing congregation.

Boston

— Mr. Edward Austin of Boston, Mass., has left a bequest of \$30,000 to Roanoke College, the Lutheran institution at Salem, Va. Mr. Austin has been a friend and donor of the college for some 20 years.

Buffalo

— Rev. J. J. Hill of Springfield, Ohio, and formerly of West Camp, N. Y., has been elected the successor of Rev. W. H. Stats, in this city.

— Rev. L. D. Wells of Fayette has been called to the First Church of Rhinebeck to fill the place of Rev. A. E. Deitz, resigned.

— Rev. Prof. Matthias H. Richards, D.D., professor of the English language and literature, and mental and moral science, in Muhlenberg College, Allentown, Pa., and secretary of the faculty, died at his home, December 12, 1898, at the age of 57 years 5 months and 25 days. The funeral services were held on the following Thursday, at St. John's Lutheran Church. He was a descendant of the Patriarch, Henry Melchior Muhlenberg, and the son of the Rev. Dr. John W. Richards. He entered the ministry in 1864, becoming a member of the Synod of Pennsylvania, and after some years in the pastorate accepted a professorship in the college.



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—The *Lutheran Visitor*, published at Newberry, S. C., has appeared in new and more convenient form. It is now a 16-page instead of a large 8-page sheet.

—The English St. Paul's Church at Dixon, Ill., Rev. Dr. Dornblaser, pastor, celebrated its fiftieth anniversary on December 18 and 19.

—The fortieth anniversary of the inauguration of Lutheranism in the great State of Nebraska was fittingly celebrated on Sunday, December 25, at Omaha, Neb, and to commemorate the event every dollar of indebtedness on the beautiful property of the Kountze Memorial has been provided for. The pastor, Rev. A. J. Turkle, had expected and hoped that Rev. Henry W. Kuhns, D.D., the founder and first pastor, would be present, but his trip to Hawaii prevented, and the congregation was deprived of many historic reminiscences. Rev. Samuel B. Barnitz, D.D., Western secretary of the Board of Home Missions, preached the sermon.

—A new church will be erected at Ericksen, Neb., the coming spring and summer, and will be the only one in the county of Wheeler. Field Secretary of Church Extension Rev. Dr. Yarger recently made a trip to this county, and, though nearly perishing with cold and exposure, was rewarded by the cheer and comfort he carried to our scattered people and the self-denying pastor, Rev. I. N. Augustine.

—Rev. E. W. Simon, late of Springfield, Ohio, has received and accepted a unanimous call to St. Paul's Lutheran Church of Denver, Col. (Woman's Memorial), and has already entered upon his duties.

—The forty-third annual convention of the Mississippi Synod was held in Beth Eden Church, Winston County, N. C., beginning on July 28. Rev. L. K. Probst, secretary of missions of the United Synod of the South, was present. The following officers were elected: Rev. R. M. Currie, pres.; Rev. J. H. Murphy, vice-pres.; Rev. J. R. Howorth, cor. sec., and Mr. J. C. Dubard, treas.

—People will have excuses for not attending church. Sunday after Sunday they seem to forget that there are services in God's house. O, no, some one says, I was not so forgetful; I remembered it all right, but I did not feel well enough to go. That same person may have been working hard all day Saturday and when Monday comes there is plenty of work that must be done, and of course that will be done, whether the person is well or sick. Were it not well for people of this character to diagnose their case and determine whether the cause of the Sunday sickness is not indifference to God's Word and to one's own soul. An earnest, secret prayer to Him whose spirit can warm the cold heart would in almost every case effect a cure.—*Standard*.

Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul.
The mind's the standard of the man.

—Watts.



FLORIDA.

The midwinter exodus has begun. The discomforts and dangers of our Northern winter are directing attention to the sunny lands of the South. The first Pennsylvania Railroad tour to Jacksonville, allowing two weeks in Florida, will leave New York and Philadelphia January 24.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* in both directions while traveling on the special train, will be sold at the following rates: New York, \$50.00; Philadelphia, Baltimore and Washington, \$48.00; Pittsburg, \$53.00, and at proportionate rates from other points.

For tickets, itineraries and other information apply to ticket agents, Tourist Agent at 1169 Broadway, New York, or to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more.

—Cowper.



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Luther League



Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., PROF. E. D. BOSSBY,	Moorehead, Minn.
Sec'y, REV. L. S. MAYRICK,	Hatton, N. D.

—The attention of all organizations connected with State or District Leagues or directly identified with the Luther League of America, is called to the following resolution adopted at the recent convention in New York City:

"Resolved, That all Leagues or societies connected with the Luther League of America be requested to make semi-annual reports to the Statistical Secretary, commencing January 1, 1899; the first of said reports to state when the League or society was organized, how many male and female members, and whether they conduct devotional or literary meetings; subsequent reports to contain notices of increase or decrease in membership, changes affecting officers, committees, and other items of interest; said reports to be published in the LUTHER LEAGUE REVIEW."

Please send reports without delay to George M. Jones, Esq., Statistical Secretary, 52 North Fourth street, Reading, Pa.

NEW YORK STATE

—Rev. M. J. Bieber of Binghamton has been appointed corresponding secretary of the Luther League of New York State, in place of Charles H. Bogel, resigned, New York City.

New York City

—The annual meeting and election of officers of the Luther League of New York City will be held on Monday evening, January 16, in Holy Trinity Church, 49 West Twenty-first street. All delegates are urged to be present at 8 o'clock sharp.

—St. John's Luther League, Dr. Young, pastor, composed of the members of the St. John's Social Union and Young Ladies' Luther Alliance, is revising its constitution, which will provide for quarterly instead of monthly meetings.

Albany District

—On the occasion of the installation of Rev. A. E. Gringel as pastor of the Seward charge, Rev. W. G. Thrall spoke to the young people at the evening service on "Echoes from the Luther League of America."

—At the annual meeting of the Luther League of the English Lutheran Church of the Redeemer, of Binghamton, Rev. M. J. Bieber, pastor, the following officers were elected:

Pres., Dr. T. B. Van Alstyne; vice-pres., Jacob Warner and Chas. W. Fetherolf; rec. sec., Miss Olga Ingwall; cor. sec., Miss Hilda Ingwall; treas., E. F. Hopton; organists, Miss Ella Lofstrom and Katharine Fetherolf. The League meets weekly on Wednesday evening, when the Topic is discussed, short interesting facts on home missions, foreign missions, Church institutions, noted Lutherans, the Lutheran Church in general, and the local congregation are presented, and business is transacted. Topic cards have been prepared and distributed, and the Luther League Hymnal is used. Rev. Hunton's address on "The Luther League Reading Course" is being circulated among the members, and the League is supplying every League family with the REVIEW. Much interest is manifested in the meetings.

—The Luther League of the Church of Holy Communion, Utica, Rev. F. W. Klingensmith, pastor, has a membership of thirty-eight. Some time since they assumed the indebtedness of the organ, amounting to \$500. They have raised all but \$175.

PENNSYLVANIA

—The Luther League of Pennsylvania, through its Extension Committee, calls the attention of the Young People's Societies of the Lutheran Church of the State to the Luther League movement within our own Church. This is one of the most important and promising features of the Lutheran Church in modern times. Young People's Societies from all parts of the Church are now identified with it, numbering about seventy thousand Young Lutherans. It has already become a potent factor in the Church, furnishing Lutheran literature and a reading course, most valuable to our youth. The constitutions of both the National Luther League of America and of our State League admit on equality all societies of any name in connection with any Lutheran Church, provided they "acknowledge the Word of God as the only fallible rule of faith and practice and the Unaltered Augsburg Confession as a correct exponent of that Word." An invitation is hereby extended to all societies within the Lutheran Church to unite with the League and rally around our Lutheran standard. This action will not require the change of name or relation to any other organization. The committee will be glad to render aid or information.

Yours in the faith,

Rev. J. M. Reimensnyder, D.D., Milton, chairman; Rev. I. C. Hoffman, Chester, Pa.; Rev. Peter Altpeter, Catawissa, Pa.; Rev. G. J. Gongaware, Uniontown, Pa.; Rev. C. B. King, Allegheny, Pa.; Rev. P. G. Sieger, Lancaster, Pa.; Charles Steele, Northumberland, Pa.; Frank L. Brown, Norristown, Pa.; J. L. Frederick, Greenville, Pa.; W. C. Dougherty, Freeport, Pa.; G. A. Berner, Esq., Pottsville, Pa.

Philadelphia

—The Young Men's Association of St.

Paul's Church, Rev. F. Wischan, pastor, was organized last Easter and has now a membership of 50. The officers are: Pres., H. Leonhardt; vice-pres., R. Zeeh; sec., H. Spaeth; asst. sec., W. Schwebel; treas., H. Littner.

Northeastern Pennsylvania League

—The Luther League of the First Church, Wilkes-Barre, Rev. Carl Zinsmeister, pastor, held a watch meeting on New Year's Eve for the members of the League.

Bucks, Montgomery and Chester Counties

—The annual convention of the Central Luther League of the counties of Bucks, Montgomery and Chester will be held in Grace Church, Norristown, on February 22 next. Active preparations are being made by the local League and an elaborate programme is being prepared. The address in the evening is to be delivered by Rev. H. H. Weber of York, Pa., general secretary of the Board of Church Extension.

—This Central League has in E. K. Snell, Esq., of Pottstown, a live and active worker. Having returned but a short while ago from a trip to Palestine and the Orient, he made good use of his trip. Having taken a camera with him, numerous views were taken by himself, which he had mounted as stereopticon plates, and among others are views of the Church of Our Redeemer at Jerusalem, the Kaiser's entry into Jerusalem, and numerous others. He has a collection of no less than 175 views, choice and varied in selection. He has entertained a number of the Leagues in the Central with the views and asks a reasonable sum, which he devotes to home missions—a most noble and worthy cause and an act for others to pattern after.

—The Luther League of Trinity Church, Rev. J. H. Raker, pastor, is steadily increasing. The first lecture in a course of five was given by the Rev. Charles L. Fry on December 15 on "The Luther League Reading Course." The books of the Luther League Reading Course will soon be secured. Frank M. Brown, president of the Norristown Central Luther League, addressed the League on Sunday evening, December 18. The Topics are being used. All are delighted with the same.

—The Luther League of the Sellersville Lutheran Church, Rev. J. H. Waidelich, pastor, are active workers. At present they support a student in Rajahmundry, India; an aged lady at a Home for Aged people, and other worthy objects in the Lutheran Church. They have also taken up the Reading Course, and at each monthly meeting new members are enrolled.

—The Luther League of Old Zion's Lutheran Church, Chester County, Rev. J. B. Haigler, pastor, take a deep interest in Luther League music, besides using the Luther League Hymnal. They use the Topics regularly and have



A. C. GRIMM,

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MEMORIAL WINDOWS

greatly assisted the church in various ways, one of which was to supply each pew with a new church book. They also built a new infant department to the Sunday-school. They show truly an active Luther League spirit.

Allentown District

—Through the efforts of the Young People's Luther League of St. Michael's Church, Allentown, the pastor, Rev. Prof. J. Steinhäuser, was on Christmas presented with a beautiful silk church robe.

—The Luther League of Trinity Church, Bangor, Rev. E. A. Yehl, pastor, has secured Dr. G. T. Fox of Bath, Pa., to deliver a course of five illustrated lectures. Dr. Fox has traveled extensively, abroad and in this country, and is well prepared to make such a course interesting and instructive. The first lecture, on "Great Britain and Germany," was given December 5.

York County

—A Junior Society was recently organized in St. Matthew's Church, York, Rev. Glanding, pastor, with 40 members.

—The Lutheran church at Friesburg has six young men studying for the ministry and one young woman a missionary in Muhlenberg, Africa. What a worthy example for our young people to follow!

—Zion's Church, Sunbury, Rev. J. H. Weber, D.D., pastor, enjoys the distinction of having the largest Junior Christian Endeavor society in the State, if not in the world. It has a membership of 280, with an average attendance of 200 or more. Geo. B. Reimensnyder is the efficient superintendent.

Pittsburg and Greensburg Centrals

—Trinity Luther League, Verona, Pa., Dr. McDaniel, pastor, took five shares (of \$10 each) in the "Property Fund" that church is raising. They are pursuing their study of the Augsburg Confession with continued interest. The League Topics are studied weekly.

—The Luther League of the First Church, Leechburg, are doing an excellent work in developing church music and Bible study of League Topics. They expect to organize more fully the junior department.

—St. Mark's League, Springdale, Dr. McDaniel, pastor, has added to the appearance and comfort of the church a new set of fine window shades.

—A Ladies' Aid Society was recently organized in Emanuel Church, Freeport, Pa., Rev. H. C. Reller, pastor, with a large membership. Mrs. Jno. Long, pres.; Mrs. P. Dffenbacher, sec.

—The Endeavor Society of the Second Church, Louisville, Rev. H. K. Fenner, D.D., pastor, recently celebrated their seventh anniversary. A good attendance and a profitable evening was spent. The future of the society is very promising.

NEW JERSEY

—By an error last month we reported the meeting of the Luther League of New Jersey as having been held in Holy Trinity Church of Jersey City. The convention was held in the German Lutheran Church of Elizabeth, Rev. C. G. Fischer, pastor, on November 8. One new League, Trinity English of Elizabeth, was admitted to membership. It was decided to

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hold the next convention at Camden. Otherwise the report in the last number is correct.

OHIO

—The Miami Valley District of the Luther League held its second semi-annual convention in St. John's Church of Dayton, Ohio, December 29, 1898. It was a very successful one, six additional Young People's societies—five of them from General Synod churches—being added to the roll. Eleven Leagues in all were represented, something like 100 delegates and visitors being in attendance. The territory of the district, by constitutional amendment, is made to cover the whole Miami Valley. The following are the officers elected for the ensuing year: Pres., O. P. Getter; vice-pres., C. Wellbaum; rec. sec., Miss Blanche Christy; cor. sec., Miss Catharine Schaeffer; treas., S. R. Fulton. The following addresses were read and discussed at the afternoon and evening sessions: "Luther League Literature," Miss Rebecca Reedy; "What is the Deaconess Work?" Miss Blanche Christy; "How Can the League Become More Beneficial to the Church?" C. Wellbaum; "Why We Should Have Young People's Societies," Miss Bessie Weaver; "The League's Opportunity and Duty," Mrs. Anna Padelford, and "The Luther League and Church Loyalty," Rev. A. F. Siebert. Rev. Dr. E. K. Bell was also to have spoken on "The Triumphs of Success," but was detained at the Conference at Philadelphia, and we missed the pleasure of hearing him. The beautiful church in which we met, so complete and churchly in all its details; the masterly rendition of the Vesper Service by the able choir of St. John's; the several topics discussed, so interesting and so helpful to the work of the Church, made this convention an inspiring and educational one to every Luther Leaguer present. The only feature of regret was the illness of the pastor, Rev. J. G. Neiffer, who was confined to his bed from an attack of the grip. The local League entertained the visitors most royally, dinner and supper being served in the basement of the church. The next convention will be held in June, 1899, in Salem Church, Lewisburg, Ohio, on a date to be selected by the Executive Committee.

—Corporal Cooper K. Downes, Co. D, Eighteenth U. S. Infantry, and Private Arthur M. Downes of Co. L, same regiment, stationed at Manila, are both members of Emmanuel's League, Magnolia, Ohio. The former is home on a leave of absence and the latter has no idea as yet when he will return.

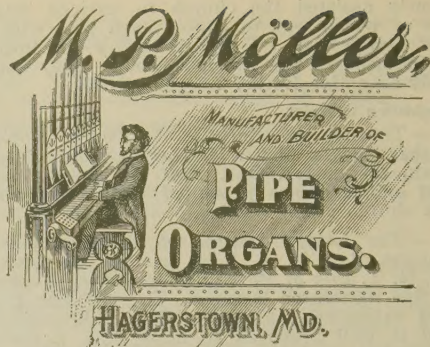
—A church bell is to be secured for our Ashtabula, Ohio, church. The Young Ladies' Sewing Society is busy raising the necessary means.

FROM THE WEST.

—On December 11 there occurred the dedication of a pipe organ in our church at Batavia, Ill., by the young people of the congregation. The organ costs \$1,200 and is made by the M. P. Möller Organ Company, Hagerstown, Md.

—The Young people of Beaver Creek Lutheran congregation, Trempealeau County, Wis., Rev. O. Gulbrandson, pastor, organized November 13 a young people's society under the name "Haabet," with a membership of about 40.

—The young people's society at Blooming Prairie, Minn., celebrated its first anniversary



on November 18. The programme consisted of a speech by Rev. Osmund Johnson, a declamation by Lena Petersen, and several musical selections. The society has had a remarkable growth. It is striving to establish a good library, having already invested \$75 in books, the last acquisition being three dozen copies of the new English Hymnal. The present officers are: T. F. Petersen, pres.; E. Hanson, vice-pres.; Lena Rank, sec.; Nellie Peterson, treas.; L. Blakestad, librarian, and Dr. O. H. Bakke, critic.

—Rev. J. W. Buzzard, who recently began a Lutheran mission at Canon City, Col., has also organized a young people's society.

DISTRICT OF COLUMBIA

—The fourteenth mass meeting of the Lutheran Young People's Union of Washington, D. C., was held December 9 at Concordia Church, Rev. P. A. Menzel, pastor. The topic for the meeting was "Christmas in Story and Song."

—The young people of our church at Smithsburg, Md., Rev. J. M. Killian, pastor, recently held an echo meeting of the late National Luther League Convention with much profit. The pastor was the delegate to the convention.

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